pain and affliction when it does not seem to him that the creature whom he loves corresponds to his love, and he deems that he is not loved as much as he thinks he loves ; or when he is deprived of the consolation of familiar intercourse with that creature, or sees another loved more than himself. In this, and in many other things, he will be able to perceive that this love towards Me and his neighbour is still imperfect, and that he has drunk from this vessel outside the fountain-head, albeit he first drew this love from Me. But because his love for Me is still imperfect, therefore he shows it imperfect towards the one whom he loves with spiritual love. All comes from the root of spiritual self-love not being entirely plucked out from his heart. And thus I often permit a soul to love in this wise, in order that she may know herself and her own imperfection. I withdraw Me from her in feeling, in order that she may enclose herself in the cell of self-knowledge, where she may acquire all perfectness ; and then I return to her with more light and more knowledge of My truth, so that she may deem it a grace to be able to slay her own will for My sake, and never cease from watering her vineyard, and plucking out the thorns of evil thoughts, and setting therein the stones of virtues established in the blood of Christ crucified, whicr she has found in going across the bridge of My only-begotter Son."[1]

To this state of perfection in love, the soul comes b; perseverance in holy prayer, offered up continually in the hous« of knowledge of self and of God, inebriated with the blood, cla< in the fire of divine charity, fed on the sacramental food. *Vocs* prayer is but the preparation for mental prayer, in which Go> visits the soul, and the affection of charity is in itself a perpetus prayer. Souls that love God less for His own sake than for th consolation that they find in Him are easily deceived. Whe that consolation fails them, they think they offend God ; and, fc fear of losing their own peace, they do not succour their neighboi in his need, not realizing that " every vocal or mental exercise ordained by Me, that the soul may practise it to come to perfe

[1] Cap. 64.